

2007 Eckhart Tolle Freedom from the World 2007 Retreat Part 2 of 2

[Speaker 1] (0:00 - 59:14)

When you observe animals, the sex that animals have is never problematic, because they don't have an ego that gets in there and wants something. If they have sex, it's fine, if they don't, it's fine either. Of course, they try very hard to find a mate, if it's time.

There's an enormous, it is almost, you can see, once I made the mistake of not having a cat, a male cat neutered, and you can see the enormous force that drives that cat out at night, and it travels for miles, and when it comes home, it's totally exhausted. And then it just drops. And later, when I talked to a vet, the vet told me that unneutered male cats have a much shorter lifespan.

But also you can sense the enormous force in them that forces them to go out and seek a mate. And it's getting more difficult these days in many countries because unsplayed females are hard to find, so they have to travel long distances, and sometimes they get lost and they never come back. But even that, which is almost, I almost felt it, the cat is suffering.

I almost felt there's suffering in there, not needing it and being driven. But there's no psychological suffering as such in a cat because the cat doesn't have a self-image, an unhappy me that does not have a mate. Because it's only that self-image that creates the psychological suffering that humans have.

And so for humans, there's not only the sexual urge that's built into the genes that you have, at least when you're young, and then gradually it becomes less, but to some extent it's still there, but not this overwhelming thing anymore. And then maybe when you're 80, you can finally claim to have transcended it. But to see that with humans, that is a great source to feel alive, the stimulus is not only the sexual act itself, it's also the whole thing that goes with it.

The adventure of meeting someone, the games that are being played, the roles that they play. It's rare that they are themselves when they, male and female, meet. It's the dance.

Animals, some animals have their dance too. They dance around each other. And then finally, so some humans are addicted to that also.

It's not that it isn't in everyone, of course, but there comes the addiction. It's a psychological addiction to this. It's I need, and it becomes part of the story of me, I need.

There's far more need in the mind than in the actual physical realm. The neediness of the egoic mind is far greater with its stories, because even when you're not feeling

sexual, you have this idea in the mind, I need a mate, I need a mate. You do at this moment, you're fine, aren't you?

But the story creates an enormous layer on top of the true needs, which are really, they come and go, they pass. They are either met or they are not met. They come and go, they pass.

So the fun, for some people, fun, a large part of fun is that. And so they seek far more than what their physical organism really needs, because it becomes part of the psychological need of me. I need the fulfillment.

I have the memory, I want to repeat the memory of it, and so on. The feeling I'm not complete without a mate. Of course, on the level of form, I mentioned it briefly in *The Power of Now*, on the level of form, there may always remain a sense of incompleteness or a longing for the other polarity, because on the level of form, you're only one half of the whole, although you have the other half built in too.

But you are male or female, although every male has a female, also like, you know, the symbol of Yin-Yang. The opposite is also in that. But yes, there is the longing on the level of form, and it can never be truly fulfilled except in sexual union, and that's very brief, no matter how much you practice.

Relatively speaking, brief. So, there's the, you can actually, you can observe that, yes, there may be the longing to have just male or female energy close to me. Yes, you can sense that.

That in itself is part of the form, as form, and you can take one step back and allow that longing to be there. And see, there's the longing for that. You don't even need to formulate it.

You just take a step back and watch the longing. Then there's space around the longing. And you are that.

You are not the longing. The longing is nature. It's the physical nature, part of that.

But you are the divine nature, the formless. The physical nature is form. So you can watch that, and you can allow it to be, or you can go out into, like the cat does, and you can watch yourself doing that, and give space to that.

And you sit in a bar where they meet, where you meet people, and then you can watch yourself drinking. Don't drink too much, because then the water may get lost. And then you watch a male or female at the other end of that room, and one or two people have asked questions about that, and you can feel you're being drawn to that.

And you can watch that. You're almost taking a step back. And then you always have

more choice than before.

You have the choice. You can just carry on and watch. You can watch.

Perhaps you can even watch the awakening sexual desire without needing to act on it. You have the choice. Why make it into something for the next moment?

And now I need the next moment. One form of tantra would be to sit there and simply watch a slight sexual desire and allow it to be, and then go home. I'm not saying go home.

You can do what you like. But it doesn't matter what you do. But the thing is, you don't need to be pulled into the next moment, into the next thing.

You can actually enjoy at any stage. You can enjoy looking at the form of a man or a woman. Why do you need to do that?

Why not simply enjoy that? Notice that you're enjoying looking at it, and still take a step back from where you can enjoy it. So you're no longer obsessed.

You're only obsessed when there's no space around it. And then it's a bit like the cat goes, Now, you cannot tell a cat to have space around that. It doesn't.

The cat is not, and that's just not how it works for cats. Or it could be, if you go, food is another one where people, some people have a strong sense of fulfillment through that. And there's a similar, there can be a very intense longing, and there too you can observe that at any stage.

You go past a window, there's a beautiful display of exquisite food, and then you can stop and watch, and you can feel the longing inside. An enormous, in some people it can be enormous. I saw a Japanese, they have some weird things on TV sometimes, where they have these games, and so if people hadn't eaten for a long time, they would put these wonderful plates in front of them, and they had to exert, have willpower not to eat it, and they were sitting with this plate of food there, and going, And if you, then the person with the strongest willpower finally would get the first prize, and others would suddenly go, Now, of course, that's not it, because willpower is one part of you, the formal, one thought, mental, emotional form of you battling another mental, emotional form of you.

Say, which one is stronger? Presence has nothing to do with willpower. Presence means at any moment you allow whatever arises at this moment to be there.

So if it's an enormous longing for the food that you're looking at, you become conscious of the depths of what now is this. You allow the longing to be there. And you can, there it is, and you can feel it.

Well, I imagine that it's not one longing that I ever had, but I had others. And then there's a space around it, and with the space comes choice. There comes a choice, okay, you allow the longing, and then you can actually make it anything that before was an obsessive reaching out to be fulfilled through it, whatever it is, anything like that can become your spiritual practice.

And that's tantra in the widest sense, because tantra means ultimately, I would say, making something that before was unconscious, conscious. So there are many movements in humans that would draw you normally into unconsciousness. The desire for food, the desire for sex are two strong ones, for example.

Even breathing. Breathing is usually unconscious. And one way of becoming conscious is making breathing conscious.

Similar, anything that is usually unconscious, and you bring consciousness to it, that is beautiful spiritual practice. So, and it doesn't mean that you need to change anything from what is. You don't need to change what is.

At this moment, the longing is there. The mind may call it fun. The mind might have a little, and there you need to be there too, to see what the mind is saying when you feel the longing.

You feel the longing for food, and the mind is saying, it's the evening, it's another scenario, you're at home, you have a big fridge, well stocked, and even though you've had dinner, you had dinner a couple of hours ago, suddenly the longing comes. And you walk over to the fridge, and you open the door, and at that moment you become conscious of the longing, the neediness inside, I need to fill myself with this. But that's not what the mind is saying, because that means you're making it something conscious.

The mind is saying, you've had a hard day, you deserve a break, you deserve something. Now, if you're not present, then you cannot see that thought as a thought. Then you are that thought, and then, of course, you will reach out, and the whole thing will be unconscious.

But if you recognize that thought, you've had a hard day, you deserve something, because nobody else has given you anything. I'm going to treat myself now. Nobody has given you, so you give it to yourself.

Also, again, you're not in touch with yourself, you think you need to give something to yourself, because nobody else has done it. If you were in touch with the being that you are, you would see that the neediness is already fulfilled. It is not to do with food or sex.

Not that you're never hungry or want sex again, but there is a psychological neediness. At any moment, stop and see, when you feel, make it conscious, any fun things, especially sex, food, what else is fun? The vicarious enjoyment of entertainment, also

addictive for many people.

Again, you need the stimulus, and in many cases it's violent, because otherwise it doesn't work anymore, because gradually you become dulled to stimulus, and you need stronger and stronger doses. You might have noticed in cinemas these days that the sound in most films is exertly exaggerated. You almost need to bring earplugs to films.

Why? Because it seems that people want the stimulus of... What for?

And it's usually films that have no other merit except exaggerated sound and exaggerated violence. And then every movement makes this enormous sound. Somebody goes...

Stimulus, you feel alive while you're watching it. And then people come and tell me, I'm a bit concerned, I don't enjoy these films anymore. Well, that may be a good thing.

Some films are still beautiful, but they don't need the exaggerated sound effects and the violence. That has no purpose, it doesn't show the origin of violence, the consequences of violence, but simply violence as if it were a normal thing, and of course it is normal in this world. At any moment, bring attention to it, attention to that moment and see what it is.

And then you see you don't need to be pulled into the next moment. At any moment, even a longing is fine. You can feel that.

It's quite interesting to sense that in yourself. If you feel hungry, you sense that. Now, it may not be physical hunger, it may be mental hunger, psychological hunger.

Sense that. Sexual desire, you can sense that. Act or not act, but you have choice, and it's nothing to do with willpower.

Just by having space around whatever condition arises at this moment, whatever the condition is, external or internal condition, to have the space around it, by allowing it and being there as the one who says, there it is, step out of it. Consciousness is then free. And that's the beginning of transformation.

Many things that before were unconscious, that had you, that were controlling you, begin to transform. Any kind of addiction, smoking, drugs, drinking, sex for some is addiction. Observe the urge to smoke.

Observe the urge to reach out for a bottle. And some of you, I know that there's Alcoholics Anonymous, they have done quite useful work, very useful work with people, although there are one or two things that I would correct. Just to do with your identity.

But some people have become conscious through an addiction. It woke them up. It created suffering and it forced them into being the observer, into being the conscious

witness.

So any addiction, watch it. Watch the force of it, the force behind it. And give it, give yourself, let's say if it is smoking or drinking or a drug, make it into a spiritual practice and say, OK, I'm so lucky to have that, now I can make that into my spiritual practice.

Give yourself a space, let's talk in terms of time, five minutes in which instead of reaching out for the bottle or the cigarette, it's so unconscious, most people don't know that they're reaching for a packet of cigarettes. When they know it, they're already halfway through the cigarette and then they realize, I'm smoking. Do you see how conscious it often is?

And other people, they're halfway through a sandwich or have already consumed the sandwich when they realize that they have been eating a sandwich. That's how unconscious it can be because while they're eating a sandwich, they're immersed in thinking. So when you feel, give yourself a space also in terms of time in which you simply allow the longing to be there without acting on it.

You don't suppress it, you allow it to be there. You don't say, I shouldn't have this longing. You say, there's the longing and here I am.

And you continue to feel it. Give yourself a few minutes and there you sit in front of the fridge or the bottle or the packet of cigarettes, if that's what it is, and bring consciousness to what you sense. Now you may find that the enormous neediness or longing subsides as you bring consciousness to it.

Not necessarily always. It may also be that after five minutes it's still there. But you are also still there.

And because you are also still there, you have a choice now. You have a choice. You can still reach out and light the cigarette.

You can still open the bottle and pour yourself another drink or whatever it is. You can or you cannot. The longing is no longer all-consuming.

Now if you are truly addicted to a powerful drug, then you would need enormous presence and you probably need help in the form of somebody next to you or close to you who can sustain with you the presence that you need to counteract, if it's like say you're addicted to heroin or some very powerful drug that pulls you into unconsciousness, then it's quite possible that at first there's not enough presence in you to counteract the enormous pull of that addiction. But somebody with you who can then at that moment when it comes and sit with you and you can both sit together in a state of intense presence can get you through that particular wave of addiction because it comes in waves.

And then that you may need for a while to be with someone who can hold, sustain the space of presence with you because when you're sitting with someone in presence there's an energy field in which you are joined as of course also happens in this group here. There is an energy field of presence that arises that is a unifying energy field and it's extremely helpful to be with someone who is rooted in presence and he can sustain it. So if there's a powerful addiction in you, you may need help initially until there's enough presence in you so that when the wave of addiction comes you can sit there.

A strong addiction is almost similar to pain body and often associated links into the pain body and it lives in you almost as something that possesses you and it will attempt to use your mind and you will think thoughts to justify that the substance that you are taking now, they are totally justified. Whatever the thought is, the thoughts will then, because the addictive force will have moved into the mind and will control the thoughts and with that you very easily justify, you tell a little story why it's right to do this now, whatever it is. If you're not there as the observer of your mind then the thoughts will take you over and you will act on those thoughts and you'll do what the thoughts tell you to do not realizing that the thoughts are being controlled by the addictive energy field.

So it's vital that you are there not only on the level of what you feel, the force behind the addiction, but that you're also there as the witness, the observer, the presence behind the thoughts of the thoughts that arise out of that intense longing because otherwise the thoughts will fool you every time. And I know some people for years they've gone through the cycle. Many times they've been to rehabilitation centers and so on and yet it's still there.

It still takes over their minds. But some of them gradually, through that dreadful affliction, gradually their presence grows more. And there are some people who are destined, the world calls them addicts, but some of them are destined through their addiction to rise to intense presence.

And that's a painful way of spiritual realization and development. But that's, for some people, how it is. There is a spiritual teacher, I believe, who was Stephen Levine, I think, who was, I believe, addicted.

And that was, for him, part of his path. The addiction turned out to be his teacher. And so it can be like that.

The worst thing in your life can turn out to be the greatest. The very thing that awakens you. And so it is often also that very sensitive human beings in this world, they live in this gross environment and they cannot stand the pain of it, of this world.

And so many very sensitive people become addicted to drugs at a young age because the world to them is so painful. And they can't stand it. And they don't have the spiritual guidance at that age.

There's nobody around them that could easily explain to get in touch with what they already have. But all they know is that the world is dreadful and is painful and they can't stand it. And so they need to dull, they believe they need to dull the pain.

And you take one and you take another and then that's... But often hiding behind the external appearance of the so-called addict, which is another mental label, lies a spiritual being that perhaps is an enormous ready for awakening, often more ready than the well-adjusted humans. But we were just talking about extreme forms of addiction.

But remember, every human being, unless they are already truly rooted in the formless life that they are, is to a greater or lesser extent addicted, if only to the great addiction that every human carries, which is thinking. And then you wake up at night and you say, I need to think a bit more. Can't stop thinking.

What is that? It must be surely an addiction if you can't stop thinking, can't stop it. No, I must have more thought.

Now, if you ever said that to yourself, you would immediately become conscious. Thinking doesn't even say I must have more thought. It just creates more thought.

So that addiction, of course, is going away. That's the primordial addiction in humans, the addiction to thinking. And it is that addiction that prevents you from accessing the deeper dimension that is below thinking, out of which thinking comes, but is far vaster than thinking.

So work with, if there's whatever is in your life, it's fine. Whatever it is, if you bring presence to it, it's your teacher at this moment. It's whatever condition it is.

One mistake that spiritual seekers make is that they believe that they need to reach perfection on the level of form as the human being that they are to become totally... And that doesn't work, because the level of form must have always some imperfection. There's always one or other little quirks that perhaps in the unconscious state would be an addiction, but you still have certain things.

You may continue to like coffee. You may occasionally have a drink. It no longer matters.

When you're rooted in presence, you could have a drink, and it doesn't make you unconscious. You can enjoy anything and be present. You don't need it anymore to give you the sense of aliveness.

But little quirks remain. Some spiritual teachers remained smokers. And then the people came and said, That doesn't make sense.

Why do you need to smoke? And he said, Well, I'm talking, of course, of Nisargadatta. And he just enjoyed it.

It didn't matter anymore if he could smoke or not smoke, probably. But he enjoyed it. The body enjoyed it.

Well, that's how it is. Sometimes people come up to me at Starbucks and say, You drink coffee? You shouldn't be drinking.

Why do you need coffee? I say, I don't need it, but I sometimes enjoy a cup of coffee. Now I wear hats.

Talking about limitations in different life situations. So, on the level of form, there's always been this or that. You don't need to become perfect as a human being.

Not a perfect human. There's no such thing. Because the perfect, the dimension of perfection resides within you as the formless.

Now, that is perfect because it is beyond form. But nothing that is in form is perfect because form means limitation. So you can be good there, but that means you're not good there.

Because form means limitation. So not to seek perfection where it cannot be found. However, when the formless shines through the form, then the form, who you are as form, is a relatively benevolent entity.

Although it's not perfect. But it is a relatively benevolent entity. So it is not a form that creates hell around itself.

And wherever you go, there's a certain blessing that comes with you. It's not through the form, not because you as a human are perfect, but because the perfection shines through the form. So giving up that, and so you don't need to feel that you are not there yet because you still do this or you still do that.

You may continue to do it, who knows, until the body goes. And that's fine. You don't make yourself suffer anymore.

And that one reason is because you don't demand that anything should be different from the way you are. You give yourself the form, space to be also. And then you don't suffer and you create a superstructure and say, I should be different.

If you allowed all the imperfections and you are the space, then you would already be a master with your imperfections. And also, as just mentioned briefly, because you know that, there's not a future state for you to achieve. If you still believe that you need to become enlightened, in other words, to achieve the state of enlightenment as if it were something that you can add to yourself or something that will suddenly transform you into a miraculous being, which you already are, but you won't know it if you think that is going to come in the future.

Enlightenment or let's call it the egoless state. Okay, I want to achieve the egoless state. And, of course, the egoless state cannot be achieved in the future or in time.

It is only by looking through it now that the egoless state is here now. A state that you want to achieve is a mental concept in which that's endowed with self. And as such, you can never reach it because it's an abstract concept of who I want to be, not realizing you are it already.

So the egoless state, it does not lie in the future. It has nothing to do with future. You cannot make it into a goal.

You cannot make, whether you call it the egoless state or whether you call it enlightenment, you cannot make it into a goal. Goal implies future because the very entry point into the egoless state or the enlightened state is the present moment. If you make it into a goal that you want to achieve, you miss the entry point because you are looking to the future because goal implies future.

And that is the dilemma of all spiritual seekers because they listen to spiritual talk or read a spiritual book and say, there is such a thing as the egoless state or the enlightened state and perhaps I can achieve it too. And immediately they make it into a goal, project it away, it becomes mind, a mental image of who I want to be, future. And not realize that their very search to actualize that image prevents them from being it now because the entry point is here, this moment only.

The ego can only be transcended through accessing the power of the present moment. No other way. Enlightenment is only in the power of the present moment.

Nowhere else. So it's only humans who give up the search who realize it's already here. So you have to, one way or another, either because you are totally frustrated with the spiritual search or because you suddenly see the truth of it, give up the search as if it were future.

Now there still seems to conflict with certain teachings that say basically there are two conflicting spiritual teachings. One says, that seems what I've just said but it's not quite it, one says there's nothing you can do and you might as well totally relax because you can't bring it about. There's absolutely nothing you can do about it.

So let go, forget about all, some teachers say that, forget the whole thing, just have fun. The other teaching says if you do not want enlightenment as intensely as a drowning man wants air, you're not going to get it. Now what I just said seems to be more towards the other, that you cannot make it into something to want or to get.

But really the truth is hiding, you bring the two together, and how does that look? How can you bring those together? On the one hand there's nothing you can do, that's true, and on the other hand an intensity is required.

You bring the two together, the very intensity that is mistakenly interpreted as an intensity that's driving you towards a future goal can become an intensity that is driving you into the present moment. That's the uncompromising intensity of this, only this moment. And yes, there's an intensity there that takes you deeper into this.

It's not an intensity that drives you into future. There's nothing you can do, it's true, in the sense that if doing requires future and time, that doesn't help you. And of course going into the present moment and becoming internally aligned with the present moment isn't really a doing.

In that sense there's nothing you can do. You can only allow the present moment to be and go deeply into it. It's a question of how you use language.

So in that sense they are right, there's nothing you can do. And the others are also right. The intensity is required, the intensity with which you embrace the now.

So there's the point. No future state. You're not becoming something that you are not now.

And so you may have heard some spiritual teacher saying you're enlightened already. And that's deep down, that is true. Every human being is already complete within.

On the level of form there are all kinds of things that perhaps you could still do and play around with and add to yourself and learn or experience. But in the depths of who you are, your essence identity is already totally complete. It doesn't require more time or more things to be added to who you are in your essence.

And really that is what matters. In that sense only future can only prevent you from being it, finding it and being it now. So it's for some people hard to get rid of this idea because it's no more than an idea in the head that I need to achieve something, become something.

But it's not really true. So it's truer to say you are already it, you just need to realize it. That you are already fully yourself.

You are already fully yourself. You don't need more time or more of anything to be who you are already now. You're already divine, timeless, eternal in your essence.

Everything else is on the level of form and it's a dance, a game, a play of form. There sometimes you get more and then you lose again. You can play.

So no more spiritual seeking. Intensity, yes. But the intensity that drives you into the now.

Not an intensity that wants to actualize an imagined state. Me as the enlightened one, which you already are. There was one psychologist many years ago who lived, I can't

remember the name, he talked about self-actualizing and self-image-actualizing.

I don't know if this is exactly what he talked about but most people live in the realm of self-image-actualizing. They have a self-image that they want to actualize. That's the realm of delusion.

And that prevents them from the self-actualization that is right here now. Now it's a pity that you have to drop the idea of me as an enlightened one. We can now see by Meister Eckhart in the 13th century, the mystic said, he used the term God quite often.

Of course God is the essence, the formless essence of all life that you are. The greatest obstacle to God is time. Now we can be thankful for the ego.

Because it was a necessary stage in the evolution of humans and in realization. As some Buddhists say, if there were no illusion, there would be no enlightenment. It was a necessary stage.

Was it fun? No. No.

It was a search for fun. So questions such as, but when will I finally be free of this or that? The ego, this, when?

You don't need that future moment. Just this is enough. You're already free now by being that which allows whatever condition is here now to be.

As that, you're already free. By not losing yourself in the condition, you're free. That's freedom.

And then what condition arises doesn't really matter that much anymore. Some may be called good, some may be called bad, but also here from that space, the spaciousness that is there once you allow the condition, you don't depend so much on the good and bad of conditions anymore. There's a liking and a disliking of what, I like that, I dislike that, I like that, I dislike that.

And you can just, it is as it is. You can still do things to change conditions. That's part of it.

But in the meantime, is always is, even while you change, is. And all, whatever it is, little things or big things. If your body is ill, now, illness is already an abstraction, is already a mental concept.

So don't lose yourself because when you, then if you lose yourself in the mental concept, I am ill, that's already a double illusion. What is the reality of the illness at this moment? And at this moment, it may be you feel pain, you feel perhaps a disability, you feel weakness.

That is what is at this moment. Or it may well be that you have an abstract knowing that somebody told you that you have an illness but you can't feel it yet. That's possible too.

So it would not be the reality of this moment. What is the reality of this moment, the condition of this moment, bodily, physical condition? You feel what you feel at this moment, like weak or pain or whatever it is, discomfort.

That's the reality of it at this moment. And what can you do? You allow because it is.

Now, that doesn't mean you cannot take any action to get better. But the primordial action is the non-action of allowing what is. And that we come again to the primary and the secondary.

The primary is to allow whatever condition is here now to be as it is. Then you can seek. There may be something you can do.

You may have to see someone, a doctor, a healer. You may want to change your diet, which could be that. Something may be required on the level of form also.

That's secondary. But the primary is... And so any action that arises out of the primary is then present action.

And you are more likely to take the right kind of action if you are present first, so the action doesn't arise out of fear or out of anger with what has happened to you or out of depression or sadness because it's become a story in your mind. You say, that's not fair. You become a victim.

Life has done something to you. These are all mental stories. Always staying with what is.

What's the condition now? That's what is. And somebody who wrote a book about healing some years ago said spontaneous healing, which does happen, and is much more likely, he found that out through actually experimenting and talking to people, many, many people.

He was a doctor or is a doctor. Those people who have accepted first were much more likely to be healed than those people who had strong... It goes very much against what our culture tells you, which makes the illness into an enemy because it makes everything into...

The ego makes everything into an enemy. So you need to fight the illness, make it into an enemy. That's not how healing happens.

Healing comes first with allowing because there's some imbalance there, that's why the illness is there. And to some extent, certain imbalances may always be there as long as you live in this mad world. And so, see, don't fight it, don't make any condition into an

enemy that includes illness.

The illness is not an enemy. So healing comes with allowing. The condition, whatever it is, which doesn't mean that you accept that you are ill.

That's a story in the head. Well, I have this illness and I might as well accept it. No, that doesn't work.

It's a story that you have created. Acceptance refers to the direct and immediate condition of what is, not something you tell yourself in the head. So you don't accept an illness.

You realize illness is a concept. Accept this. It even happens sometimes that the concept and the medical system doesn't know about this yet, but some people are beginning to realize it, that the very concept of certain illnesses creates many more of those illnesses because you have a mental concept now.

And so there are far more illnesses now than there were before because we have more mental concepts of illnesses, different illnesses. And suddenly, so many more people, you have suddenly discovered a new illness and suddenly everybody, not everybody, but many, it appears everywhere. Oh, that's strange how the mind and that are connected.

It becomes more and more differentiated. It is true that some things are also new, they develop, but the more you emphasize the concept of it, the more of it you see, you find. And of course, some have taken that to extremes.

There are some religious practitioners who can totally deny the reality of illness. There are some churches, I believe, science, can't remember the names, Church of Religious Science. They have some truths there.

They have touched a truth there. They read, ultimately, it's an illusion, which is true because everything on the level of form is ultimately an illusion. So they totally deny the existence of any illness, which, if it's done truly, can be very powerful healing.

I suspect that very often it remains still on the level of mind. So being with what is, remaining, and that's true change comes then when you bring presence to what is. You don't want, you don't demand that this should be different, whatever the condition is.

And amazingly, then it is different, it changes. And action you can take that is intelligent, that doesn't come out of denial, that doesn't come out of anger or out of fear, much more likely to be intelligent action. You go to the right person to help you, or you do the right thing, or you stop doing the wrong thing because you suddenly see that you've been doing something that's created it.

This afternoon, which at the moment is only a mental concept, we'll address some

further questions in written form unless something else happens. We don't know. As they very nicely add, often here in Spanish-speaking countries, si Dios quiere, if God wants.

They always add, when they say, we're going to do something, you add, si Dios quiere. That's true, because you don't know what's going to happen. The ego thinks I'm in control, we don't know.

The word that I use a lot, that some people get irritated by, is maybe. And then Kim says, did you tell him that you were going to do this when he asked you to do it? He said, you told him yes.

And I said, no, I said maybe. Because there's nothing more than really you can ever say, you're not in control, whatever the total, what the universe wants. Yes, this is going to happen at four o'clock.

It's going to happen. Maybe. In some countries where they have an innate wisdom and not so much ego yet, they use that word a lot too.

There are some countries where people tell me, people always say maybe. And other countries where people are not quite as unhappy yet as in the West yet, like Indonesia or Bali, people tell me that the language they speak there doesn't have a past tense or future tense. It's all present.

Well, that's a little help. However, the Western mind, which is the egoic externalized, is creeping all over the planet. It's everybody's destiny to go through it and then transcend it.

But this can be done more quickly now. Don't need another thousand years. I sometimes put a beautiful line in the Course in Miracles.

I sometimes quote, It has taken time to misguide you so completely, but it takes no time at all to be who you are.

[Speaker 2] (1:00:59 - 1:04:44)

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[Speaker 1] (1:05:03 - 1:51:31)

Satsang with Mooji As usual, I don't know what to say. But there are lots of questions

waiting. Usually there are more questions than answers.

Not only on retreats, also in the human mind. There's no end to the questions the human mind can ask. One of them is, And then what?

Enlightenment. What happens next after that? After enlightenment, then what?

We already addressed, strangely, some of the questions when I looked through, that were asked this morning, to some extent. Especially questions to do with wanting to become enlightened. And some questions wanting, connected with sex and things like that.

Entertainment, fun. But we may come back to a different perspective on those. So I hope the two or three questions that are to do with, I really want to be enlightened.

And so I believe this morning, I already gave the answer to that. It's not a goal in the future. If you make it into that, that's a sure way of not being enlightened.

Also some questions are very similar. They are duplicated, two or three or four of them. So we'll see.

But the questions are quite good, by the way. Very many good questions that are helpful to everybody. But don't feel personally offended if your question doesn't come up.

It does not mean it's not good enough, or you are not good enough because your question hasn't come up, or whatever the mind can think of. Why mine hasn't come up. If you have any true vital question, a vital question is different from a mind-made question.

A mind-made question is curious about this and that. Speculating, like theories. A vital question concerns your very being.

And if there's ever a question that you truly need an answer to, if you become still, the answer will come. Or the question disappears in the stillness. And that's often the case.

Sometimes people traveled long distances to see a teacher with prepared questions in their head. Such has happened to Paul Brunton, who discovered, so to speak, for the West, Ramana Maharshi, and visited, saw him. His very highly trained mind had prepared some extremely intelligent questions.

And when he came into his presence, Ramana Maharshi just looked at him and suddenly he said, all the questions dissolved in presence. They became unimportant, secondary. So he didn't need to ask those.

It's maybe some later point he asked a few, but right there, when he met him, he realized the relative, the only relative importance of any question. So any vital answer,

you already know it. You just have to be still enough to access the knowing.

The knowing is not necessarily conceptual. It may not even come as a thought. There is a knowing that is deeper than thought.

There have been some awake humans who were in that state of deep knowing but could not express it through words. It just didn't translate into words. So all they could do is just sit there.

And in India, there are always a few teachers who are that way. I mean, there are thousands of teachers, but relatively few true ones. And of those few true ones, there are always a few who simply sit there.

And that's enough. Some even lie on the sofa or bed. And that's enough.

Now, they don't reach that many people because a video of somebody lying on a sofa isn't... It's not that interesting. The knowing, the very source of all knowing, is in you.

And anything that is being said here, has been said or is being said, is immediately recognized by the source of all knowing that is in you as you sit here. It's as if you were speaking to yourself. That's how it works.

Occasionally, the mind may interfere and say, Is that true? Is the distance from here to the moon really... He said the distance from...

If I gave some fact, and the fact happened to be not right, that's possible. Then the mind might come in and say, Oh, that's not quite right. And then the ego may come in immediately after and say, He's wrong.

I must tell him that he's wrong. I must tell him that I know better. And then you would lose the rest of the words.

But the vital words, you know, they're recognized immediately. That's why it's pleasant. It is...

You feel deeply alive as you sit here because your own truth is there. It is not separate. It just happens to come through this form.

The form is transparent, relatively speaking, and so it comes through. But you are transparent enough to recognize it. If you were dense, all these words would be totally meaningless.

What's he talking about? So, the recognition, the sense of, Ah, yes, yes. You listen to the talk just as I do, this form.

It's the same. As you don't know what the next word is going to be, I don't know what

the next word is going to be. Not that it is channeled in a narrow sense of the word, not that I feel there's an entity, but it is consciousness.

There may be some helpful entities, too. Thank you. Better be careful.

But these entities, if they're helpful, where do they derive their wisdom from? From the one consciousness. So it always goes back to the source.

If there should be an angel next to you, then what is that? A manifestation of the one source. This is a short one.

And what of the new earth? The new earth. I'm writing a little bit more these days, and that may turn into a book, it seems.

The provisional title is A New Earth, but it's only a provisional title. The new earth, of course, the words come from the Bible. They appear in the book of Revelations, which is also called the Apocalypse, which tells you about everything collapsing, the whole man-made order of things collapsing.

That's what it is about, symbolically. And then, when it's all collapsed, the writer says, and I saw a new heaven and a new earth. Out of the collapsed world rises a new world.

So that's, in a way, where the title comes from, a new earth. And I saw a new heaven and a new earth, that's what it says. And the way I see that is a new heaven is a new consciousness that is arising.

This is causal in humans. It's the transformation of human consciousness. It's the inner.

Heaven is the inner world. A new earth is the outer manifestation of the transformed consciousness. So the question, and what of the new earth?

The answer to that is we don't need to be concerned about the new earth. All we need to be concerned about is the new heaven. And that's why we are here, because heaven is the inner.

The inner transformation of consciousness. The outer, the externalization of that as a different world that humans create once the shift has happened, that is obvious, that politically, economically, socially, in every respect, the structures, the man-made structures, and even the buildings and the cities, and so on, everything will be very different from that which the egoic consciousness creates. So our gathering here is the arising of a new heaven, the inner.

The rest comes automatically. When it comes to making choices about life situation, are there some decisions that are wrong and some choices that must be avoided because they will lead into greater selfishness? In other words, are some choices absolutely wrong or will eventually all choices bring us to wakefulness?

What then is the basis for making choices in the relative world? Now, to some extent, the answer is already here in the second question, and that is all choices eventually bring you to awakening, even if they appear wrong. If they are wrong, now wrong means they lead you into more delusion, they lead you into more ego, they lead you into more suffering for yourself and others.

Perhaps usually they go together. If you make yourself suffer, you make others suffer. So if they are wrong in that sense, then, yes, they bring about suffering and delusion, and eventually suffering wakes you up.

So there is ultimately nothing wrong as such. You cannot say that anything is wrong, any choice that you make, because if it is, you will suffer and then the suffering will wake you up. And that's a relief to know that eventually every road that you take will get you there.

But some are longer than others. Some go the roundabout way, a bit more pain, a bit more time and suffering. The basis for a right choice, of course, is presence and to become still, so that it comes from the deeper level of intelligence and not the conditioned mind or an emotion that you are suddenly overcome by and immediately act upon.

So there are always, you can make choices, should I stay here or should I move? Should I marry this person or not? Should I leave this person or stay with him or her?

Should I leave my job? Should I leave everything behind and move to India? Should I go and help the needy in a poor country?

Should I... many choices. And whatever you choose, if you bring presence to it, then you're fine and you've made the right choice.

The best choice, the realization of what it is right for you to do does not come through thinking. That is the main thing. So in a way you could call that the basis for making choice in this relative world, for making choices.

You can think for a while, you can even write down the pro and cons of this choice or that choice, if I do that, but then on the other hand, but even that won't give you a definitive answer. The true realization, and usually when it comes out of presence, it comes as a ready-made realization of this is what I have to do. But don't mistake a strong emotion for that because that could be, but the next day it'll be gone.

That remains, the realization remains. You can wait a few days and it'll still be there. You can wait a week or two or three weeks and still it remains, whereas emotion will fluctuate.

So don't mistake a sudden or even a thought coupled with an emotion for it, if it's very

strong. Some thoughts have enormous energy behind them. I have to get out of here, I have to get out of here.

Just okay. Now this could be mistaken for something that comes from, and it could be, but it may not be. Just okay, wait, see how you feel.

Let sleep and then get up in the morning and see if that's still true. If it's true, it remains true because it comes from a deeper level. When the realization came I had to leave England, it remained with me.

I woke up in the morning and I had to go to the West Coast and then okay, that was it. The next day it was still there, the next day it was still there, the next day it was still there, and a week later it was still there. And then I knew, yes, that's it.

It was not arrived at through decision-making because decision-making is limited. It involves thinking. Thinking always involves opposites.

If it comes from presence, it's almost like a ready-made answer. Ah, this is what I... So really choice means there is no choice in a way.

Suddenly something comes and you almost have no choice anymore. That is a true choice. There is no choice.

And even there the ego can still interfere and it can say, oh no, you shouldn't do that. What about your pension plan? What about this?

What about that? So those are wonderful when it comes. The stiller you are, the more likely it is that a realization of what is right, if you are at a crossroads or feel they have to...

what is right will come suddenly. Ah, yes. I mentioned also yesterday that sometimes the answer comes in the form of an event when you are present.

Sometimes it comes from within as a realization. But when you are present, the answer to what is needed, if there is a choice in the external, may sometimes come as an event that suddenly comes into your life and that clearly opens a door where before you didn't know and suddenly the door opens here. So you have to also be alert to see what kind of events are happening while when you need an answer you become still and then see what...

The answer may come from without, so to speak. It may come through a person also, an event, a person that you meet, an event that suddenly happens. And even a so-called bad event can sometimes be part of the answer.

But ultimately, there are no mistakes. There are only temporary learning situations. Because just look back on your life.

Well, if there is something to look back on, I'd like to... I've been told that the youngest person here is 12 years old, I believe, and it's wonderful. Thank you for being here and so present.

You're certainly more conscious than I was at 12. And I believe the oldest person is 91. Is that right?

91 or something like that. So it's... And that's exactly...

It's wonderful to see those are where consciousness needs to enter. The incredible opportunity of old age for awakening and the wonderful thing when already at a young age that new consciousness arises. It's beautiful to see.

So if there is... If you look back on your life... If you're 12, there isn't that much to look back on.

And you haven't had time to make many mistakes. But if you look back on your life, you will probably discover many mistakes, so-called mistakes. That was the wrong choice.

That took me there and I did that for years and then I realized it wasn't it. And then I chose the wrong partner in some cases. And another wrong partner.

And yet, it's all taken you to this moment. It's all taken you to this moment of presence. And so it worked.

One could almost say retrospectively, the meaningless jumble of events of your life becomes meaningful because presence arises now. The arising presence now gives meaning to the seemingly meaningful past because it's taken you here. All the mistakes and all the chaos has taken you here.

If I look back on my life, it was one mistake after another. Really, one mistake after another. The whole university thing was a mistake.

Many things that I tried turned out to be mistakes. And until the book was written, if somebody had only looked at the externals of my life, one would have said, this person made too many mistakes. That's why he didn't get anywhere externally, from an external viewpoint.

And some of my family and relatives took that viewpoint. And yet, something suddenly came out of that. It's almost like the lotus flower is a symbol of the consciousness in Buddhism and it grows out of the mud.

It has its roots in the mud. And then, suddenly, out of the mud comes that incredible beauty. Out of that...

So, be glad about all your mistakes. They were not mistakes. They might have been

before, but they're not now because presence is arising.

It's taking you into presence. That's what it was supposed to do. Or, if you need a few more, then, okay.

For the first time, I understand true compassion, but only in my head. When I am presence, one life doesn't come to me. I believe he means, when I am presence, he or she means, when I'm presence, the realization of the one life doesn't come to me.

So, the person understands compassion mentally, but has not yet experienced it, especially in certain cases, like, I don't feel one with a snake, a spider or George Bush. Am I doing something wrong? No, it doesn't quite work like that to feel that when you're present and you watch a snake, you immediately feel compassion or you see somebody on television and you immediately feel compassion.

Compassion first arises, first you need to remain present and look. It's not just, okay, I don't feel, you need to be able to look at a being, a life form and continue to look. And then, well, usually presence first arises is not when you see the intact life form.

Compassion arises when the life form, the form begins to become broken. And at that moment, when you're present, compassion arises. Because at that moment, you see the dual nature of that life form, whether it's an animal or a human or some other life form, being one with the dual nature of yourself, the form, the impermanent and fragile form being broken.

And out of that, the opening that is there when the form breaks, and it could be not necessarily death immediately, it could be a serious injury, an animal that is injured or a human that is injured. And then, when you are present and you contemplate the form, the fragile nature of the form and that which is beyond the form can then come through more clearly and that is what resonates with the formless within you. And then it can happen that there may be a human being whom you did not like at all in ordinary day-to-day living, maybe somebody at work.

If I say, who is the person that you least like in your life can think of that person. And then if you imagine that person suddenly having a serious accident and you are there witnessing it and lying there. All the, that which is not essential in that person, all the conditioning of that person that you have mistaken for who that person is, all the unconscious conditioning that became the person that you disliked and the dislike strengthened the dimension of person, egoic person in you, all that suddenly becomes irrelevant or collapses completely.

And if the person had a strong ego, a lot of role-playing and posturing and suddenly that person has a serious accident, all that would collapse and you would see something shining through that is not the conditioned unconsciousness, that is the ego. And the

same would happen in an animal, a suffering animal, even if the animal you didn't like or even feared, but when it begins to be, the form breaks up, then compassion arises. And that is when you experience compassion fully and for the first time.

And when you, the more you become rooted in the formless, the more you feel it, then at times suddenly you may realize you feel it even when the form is still intact. And all the form and all the behavior patterns and thoughts that are manifested by this form that are only temporary formations, not who that life form is in its, his or her essence. And so you can look through it and you can still see, yes, you can see the unconsciousness of the form, the animal, the scorpion or whatever it is, but they do what they have to do.

According to their form they have certain limitations and certain animals will, if you approach them, probably bite you. Maybe not miracles happen if you're totally present, they may not bite you. We don't know.

But for the scorpion to bite, we can't help it. And it's in the nature of humans to do similar things. They're not yet conscious enough, they go, there was a story, I don't quite remember the details, there was a spiritual teacher and a scorpion, that scorpion fell in the water or something and the teacher took it out and he got bitten and the master took it and the disciple said, why do you take, can't you see that you get bitten every time?

He said, well, it's in its nature to bite and it's my nature to save. So you don't, it's the limitation of the form and that applies to humans and also to animals. Now animals are usually much easier to like than some humans.

Because there's less, the being shines through, there's still more, despite the limitations of their form, they're still closer to being than humans. There's not the density of mind that's in the way, there's not a mentally constructed person that's playing a role. Usually animals don't play roles except for very few dogs and cats that have lived with roleplaying humans for too long.

They get a little bit of roleplaying. You see the beginnings of an ego in some pets that have lived for a long time with people with strong egos. Then they get, oh, there's a little developing ego in that little dog.

But most of the time animals remain amazingly sane despite the humans they live with and so that you look into the eyes of a cat or a dog and there's so much goodness. Yes, the cat has its limitations and the dog has its limitations. The cat, when it sees a bird, it goes, the mouse quivers.

They look at a bird and the mouse goes. Now the cat cannot yet be the witness of that. So there are the limitations of form in humans and animals and they're more pronounced it seems in humans even in some ways.

So it's look at first compassion then you learn what compassion is by witnessing when the form is no longer fully functioning. It begins to break up in one way or another and then if you truly watch then you'll feel no matter who it is that is having the accident or is close to death or whatever it may be you will feel compassion arising because the essence begins to shine through and you recognize it through the presence which is the light from your essence and whether it's George Bush or whoever it doesn't matter or a snake or whatever. That just comes from the question.

So and then compassion as presence deepens in you you will be able to look through the limitations of form in animals and humans in the snake in the scorpion in human beings you can look through that and you can have compassion with unconscious people because you recognize that what they do comes out of their conditioning it's ego, it's collective it's the collective unconsciousness of humanity there's not anybody there really it's an expression of the collective fault as such and yet of course yes, they make themselves and others suffer through unconsciousness the consequences of unconsciousness are suffering and that's how awakening also happens a person with a strong ego and everybody sees they're playing a role if a little thing happens to that person they slip on a banana skin and they just it's a minor fall everybody laughs the stronger the ego the more people will laugh because there's the discrepancy of the role and suddenly showing they're not in control in what happens to them but if something drastic happens nobody laughs anymore because immediately all that evaporates you would run and even save your enemy because at that moment you realize that was all in the realm of relativity nobody is your enemy in essence and it's compassion so with everyone you share with every life form you share the precariousness of the form and the eternal and when you weep when a life form dies that's because you share you recognize that's you also you see yourself there also you share the fleetingness of the life of form and you can weep and the peace that you feel at the same time is the realization that both you and that life form are ultimately only temporary expressions of the one eternal life and that's where peace emanates from that realization put the two together and that's compassion I'm visited by an uneasiness or anxiety that what I'm doing to increase moments of consciousness is not enough a feeling something is lacking blocking the way if I listen to a musical or listen to another tape a shift will come occur this panic wakes me in the night several times a week is it a result of psychological makeup or disposition of a warrior or is it a message from unconscious realm to be listened to or is it fear and then it says at the bottom I believe there is one little mistake in the question a slight misperception it's in the first sentence I'm visited by an uneasiness or anxiety that what I'm doing to increase moments of consciousness is not enough this may be the anxiety that you experience here under these circumstances there is simply the condition of fear or anxiety and the mind according to your circumstances attempts to find an explanation for the anxiety so here the mind says I'm feeling anxious because presence isn't arising or it's not enough yet I feel I need more and that's why I'm anxious it's likely that in other circumstances or at other times in your

life that also came or will come and will take a different form but the anxiety and the fear are there and usually the anxiety or fear are misinterpreted by the mind in the same way that in a dream often you have an underlying emotion that gives rise to an emotion and then suddenly you dream a dream that is the illustration of that emotion and it seems that the dream is causing the emotion in the dream oh I felt fearful because I dreamt that there was a monster running after me but it wasn't the monster was created by the mind to explain the fear and in normal wakefulness there are primordial emotions and fear is the most primordial emotion that humans carry inside that the mind interprets in different ways and says I fear because there's not enough money in the bank my job is not secure I don't know how much longer I'm going to live my health is unstable my relationship may collapse I fear because and then comes whatever it is in your surroundings not realizing the primordial condition that everybody has inherited that is part of everybody's pain body is the condition of fear every ego lives in a state of fear even if they look big at night they have nightmares and in the morning again they play the role and then the fear comes also at other times but disguises itself in different forms it can come as anger so anger is usually the disguised form of fear so it's the fear is there and let's just see allow that to be there and see it for what it is it's fear and even that's a label it has a certain meaning to it and you can observe that with your inner eye so to speak in other words feel it feel what the fear feels like and maybe not even call it fear anymore it's just a mental label it is something, yes it's something in here that I feel and there it is at night you wake up and you feel that and then the mind will quickly come in and it might think I'm feeling fear because I'm fear that I'll never be present enough or it might think I'm fearful because I have to go back home soon whatever it is so instead just be with the fear directly and say that's the condition of this moment a turbulence a shaking a quiver a kind of dread that's what I had it wasn't quite fear but it was a kind of dread of everything of life itself because I only knew the life of form and it became more and more alien and there was a dread of the whole world as described in Jean-Paul Sartre's book Nausea aptly entitled Nausea of the World and he described I read that book later what I felt the dread of even looking at an object even looking at the walls at night makes you feel almost sick

[Speaker 3] (1:51:32 - 1:51:33)

oh

[Speaker 1] (1:51:35 - 2:38:52)

and so it's tempting for the mind to find an explanation and my mind did that for a long time it explained my life situation is so insecure I'm never going to make it I'm miserable everybody thinks I'm nothing all kinds of stories and yet there was the primordial condition of dread and so can you if that arises it is the condition of this moment the form that this moment takes you're in bed if it is for many people it's in bed at night particularly because there seems to be something and so you lie there and you have fear

can you not escape into thought when that happens because if you go into thinking then you're leaving the emotion you're not there witnessing it you're moving into you're escaping from what you feel and your thought processes will be only a reflection of what you feel some explanation so can you stay with that feeling and simply say give it space almost when you say step back from it or endure it by surrendering to it sometimes there was one teacher who called that practice conscious suffering you surrender to what you feel and don't run away just stay with it and feel it if you allow it to rise into your mind and you go into thinking it might kill you it has done that because it might drive you to the bridge and then you jump off but if you face it directly it's not going to kill you and so you stay with it and the more you allow it the more that which is no more than trapped energy begins to transform and it's the consciousness that initiates the transformation of it so any kind of pain physical or emotional that still arises but you have to look to see whether it's being created by a thought that you're thinking at this moment in which case you can see the fallacy of that or whether it's old and the fear that most humans carry is old fear to control the future you think about the next and the next moment that you can't control it creates more and more fear but if you stay more present live increasingly in presence then you are not creating new levels of fear on top of the old that's already inside you as part of the pain body you don't create new fear the more present you are the more you realize that it's created by the conceptual reality in the mind that creates future and it's always uncertain therefore fear comes mixed up with hope sometimes they go together you don't know what it is are you hoping for the future to come or are you fearing because it could be good or bad so anything painful physical or mental but be alert to see don't create it now it's old it just comes you wake up and there it is stay with it allow it to be give it space and then it becomes if it's physical pain it consumes the ego quickly it has done that in some people who have suffered acute physical pain prolonged physical pain it drove them to surrender and that is called surrender to whatever it is that you feel at this moment then it becomes like a fire it's beautiful some teachers and this is not what I advocate here so don't get me wrong it's not part of this teaching is to generate some kind of discomfort or pain and then stay conscious as it's there you disidentify from the feeling from the form that feels the yogis do that in India sometimes stand on one leg for six years and these are considered holy men in India and there is some truth hiding there we see it this looks so mad and yet it is one way of being the witness anything that you allow to be don't run away from and surrender to completely brings about presence but in many cases of course in India there may be a few real true ones in many cases it's an ego device to get recognition or money for a woman but some of them are real so they do the most the weirdest things to inflict pain for years and years some sit in the same place for 20 years or sit on painful you know the famous bed of nails but there is there is a truth hiding there too not that you need to do that because life gives you enough to work with you don't need to generate additional pain life is very generous it always gives you exactly what you need and that's all you need to work with but it's called conscious suffering when it does come it's the condition of this moment and you can't surrender to that and

there is space around it light space there is a disidentification from the condition and it's beautiful could you please help me see clearly about this I find this week when I have been more still and less mind activity than ever before I have deliberately not read the trains of thought that I am experiencing a numbness an inert kind of inactivity but it feels more like dullness than aliveness the thought comes I would rather have the highs and lows than this blankness and neutrality I'm not sure I want a life that is so tranquil it seems too uneventful and uninteresting what is the switch that brings in the aliveness joy, exhilaration, etc this seems all yin with no yang now of course life the manifested life the world won't leave you alone anyway so it will continue to be interesting because the world will come in and challenge you and that makes life interesting the question is will you lose yourself in that and it's no longer interesting it just becomes a burden it becomes depressing it becomes a place of fear when you lose yourself in it but yes why not have an interesting life in the world of form you don't have to give that up now presence is not interesting that's true that we'll see but one thing is true presence is not interesting because interesting can only apply to the world of forms where you can look at and say ah, isn't that interesting look at that and look at that and then you work something out and the more you work it out the more interesting it gets there are many things in this life that are beyond interesting nature if you truly look at it if you look at nature from the point of view of mind only it's interesting because then you analyze the different species of birds and how they behave and you start writing things down and look it up in books and see how the trees work and what kind of leaves and compare the leaves to other leaves what families they belong to that's all interesting if you look at nature from no mind it suddenly becomes completely uninteresting but yes it is alive sacred beautiful but you couldn't call it interesting if you watch the sunset if you watch the sunset and you have a camera and you have measuring devices to see the intensity of the sunlight where you write it down then the sunset is interesting and then you can watch the sunset and just allow it to be see the majesty the beauty and the mystery of it you can no longer call it interesting it's of incredible beauty and vastness but it's not interesting because interesting means little bits and pieces interesting means you're cutting it means forms different forms in different pieces and the more you cut the world into little bits and pieces the more interesting it becomes and the more active the mind gets oh isn't that interesting let's talk about this let's talk about the sunset now now that level has its place for certain things in this manifested life that level may be useful for certain purposes but if that takes over your life then your whole life becomes reduced to the dimension of interesting which means it's the dimension of mind that cuts things up can never see the wholeness of things and that's a dreadful reduction so if your job is interesting and many jobs these days are extremely interesting then that's what you do but make sure that the other dimension is present in your life that which is not interesting so that you're not trapped in interesting which is trapped in the mind so yes the dimension of presence certainly is not interesting you're right there but it's alive I recommend to the questioner particularly to associate the state of presence more with being in the body and to sense the aliveness that you are as a body in the body the

unseen aliveness that is it that dwells in every cell of the body certainly it's not interesting but certainly it's alive it's full of life and so presence can deepen presence is not a head phenomenon it includes the head of course but presence is not generated by the head the entire body and every cell in the body where you're present is alive it's alive with presence aliveness so it's a whole body phenomenon presence and then you will no longer feel that it is just a kind of lifelessness uneventful and uninteresting yes that's true but you have enough interesting in the world that's not going to leave you lots of interesting things more than you want you can say leave me alone I've had enough I've had an interesting life for too long so that's guaranteed but the state of presence although not interesting is deeply alive so go deeper within and realize presence the body feels more alive the world around you also has an increased aliveness an increased I say for many people who are totally identified with mind the world that surrounds them is dead because they reduce the entire reality around them to concepts mental concepts they make everything interesting other human beings they talk about them all in terms of concepts they make themselves into concepts they inhabit a conceptual reality and they call it that's me they have concepts about who they are and that really means dead the whole world becomes dead to you it may still be interesting but it lacks the vital aliveness so you inhabit a deadened reality and so they walk through nature and all they see is concepts the more knowledgeable they are the more concepts they carry in their head trees, what they are how they work and they know it all and then what comes after years of living in concepts life becomes old because they're always the same concepts you cannot experience because you've been there done it oh that's another one of those trees I've seen so many of those many, many because it's reduced to a concept and human beings so I've met that kind of person many times I know exactly what they're like somebody made me a compliment once a woman with an enormous ego although occasionally she said I know whenever I meet anybody I immediately know almost everything about them I know what they're like I know what they're like in bed I know everything I know everything she had so much knowledge of people and on her level it was actually true she knew she could look through but all she ever saw but often on the level of ego she was often right and quite often also wrong because ego projects a lot also and so she's talking to me I know them all and then she looked at me and said but you I don't know it all can't work you out that's because I was not interesting just present and she always often looked at me suspiciously just trying to catch something that's interesting there maybe an emotion or a thought but I immediately I experienced presence as sometimes intense and sometimes as a peace a peaceful space in the background so that can vary it's always the presence is there sometimes it obliterates almost the entire world but other times it's the background peace and whenever she came into my field of awareness I could sense an incredible heightening of presence I could feel so this was the question about interesting and so on go into the body and find that yes presence is alive but not interesting you're right there but you have the whole world that's there for interesting and your mind that's still there sometimes it happens that people walk out of talks sometimes people come for the

wrong reasons or because a friend said you must come to this talk it's really interesting and then they come to a talk and after ten minutes they just can't stand they have to walk out because they realize they're on that level and if they cannot access that in themselves that's beyond interesting then they can't stand it it's just too boring you have often said that if it were not for drugs and alcohol human beings would be insane or driven to suicide yes I believe I've said that imagine taking away alcohol drugs and television what would they do?

would they run around mad in the streets and all the children the poor children who are addicted who are addicted to television who are addicted to the video games suddenly no more TV and no more video games all interest being taken out of life and all they're left with is the trees and the flowers for many years of my life I tried to save my sister from herself by attempting to prevent her from killing herself until eventually it became clear to me that her soul, spirit or inner presence was no longer accessible it was as though she had surrendered to everything outside of her inner being her life situation was promising substantial financial means a loving supporting family two beautiful young boys my question should I have clearly knowing her suicide was I can't read the next word becoming a reality should I have continued to prevent her passing knowing she was choosing her destiny fully in some cases you do all you can and at some point you need to surrender to another person and I believe it seems that that's what you did you do whatever you can but there is something in some human beings that is so heavy there is so much pain in some human beings it seems that for some reason that we cannot explain through the mind they just need need to be allowed to go through it they go through their hell they seem to nobody can understand it they are creating their own hell so it seems and something within them seems to be driving them there may be times when there is some consciousness and your hope comes up you can be reached for a little while and then they fall back and you reach them again they fall back sometimes it's somebody close maybe somebody close to you maybe a child maybe a brother or sister in your case but some parents have had similar questions that their children went into drugs and so on to save them they tried everything and finally they had to release them you can still help but you can see that there is not more that you can do so there is no need to feel that you failed in any way we cannot understand often the purpose of certain lives of humans why they need to go through that they need to experience the pain sometimes the awakening comes just before they die it can come a moment before they die the awakening may come after they die the life, the form the energy field no energy is ever destroyed or lost the life form that temporarily is a physical form with the one life it's only a little ray or spark of the one life and eventually every life form which is only a cell within the totality of the one life another way of putting it eventually every life form realizes its oneness in the early stages the oneness is natural nature lives in natural oneness with the one and then gradually as life forms evolve life gets more and more difficult because the oneness seems to be lost the realization of oneness and the individual me becomes more and more pronounced and

then life gets more and more difficult problematic because so it seems and then comes the return journey the return journey for the evolved life forms does not come until there is suffering and some have to suffer more than others and so it is the suffering that is the destiny of every evolved life form that is prior to finding the way back to the conscious realization of oneness and the suffering if you look at your own suffering you can see that it has its place it has had its place it has deepened you you probably wouldn't be here without it you would be watching TV or something like that so you can see that it has produced the deepening and so it will produce the deepening in every life form so the release when there is nothing more you love the essence even though the essence may be heavily obscured you know it's there and it may still occasionally shine through and the glimpses and you love that as yourself but as far as actually helping them there may come a point when you see I've done everything should they come because it's a surrender that also helps them it doesn't help them on the visible material or physical form reality but in many ways you can surrender for them they cannot surrender they are in intense pain you surrender for them which means you accept that that is where they are at at the moment that is their due and do we call it choice or do we call it unconsciousness it's not really choice it looks as if they were choosing suffering but there is nobody really there who is choosing it's the suffering that is simply perpetuates itself the pain body wants more and more pain and so when that reaches you or in this form but the energy that you are goes through metamorphosis that's a continuous metamorphosis of energy and it's not it seems wasted it seems that a lifetime is wasted but it's not that's a strange thing nothing is ever wasted but you may not know that until the awakening comes as we said earlier that which seemed meaningless and full of mistakes suddenly makes sense has meaning because it took you to awakening and that's the case with every life form and so for some humans their existence here is a kind of crucifixion and they don't it seems in this lifetime they don't experience the surrender and the transformation of the cross from a torture instrument to a symbol of the divine and the ascension which is symbolic the realization of who you are there's one question here it may even be the next one one concerns the suffering of a human being and this question concerns the suffering of an animal in all forms one can say yes, the human probably suffers more intensely am I projecting my own misery and suffering on the dying baby puppy lying right outside of the door of Pura Vida by wanting to hold him help him and save him while everyone ignores him if you can save save it's a beautiful thing to do and then of course you have to also recognize the enormous amount of suffering that's still happening on the planet in human forms animal forms and the human madness inflicting an incredible amount of suffering on the animals also beyond the suffering that is there the animals are more can suffer better than humans unless the human just beautifully burns you up but animals have die better than humans and suffer better than humans they are closer to the unmanifested within them you can see when two animals one animal is about to devour another at some point the animal that is dying becomes very still one could almost say they've already died millions and millions of times they've already died so many times it's so familiar the animal is able to

withdraw to a deeper place that is where it touches the formless and when death comes the animal goes there and humans can do that too we are going there, here you draw away from the form into the formless and you touch that and that's the reason why sometimes cats one of the most beautiful sounds there are a very healing sound a purring cat if you are unhappy just put a purring cat on your stomach or belly and although I lived with cats for a long time or had cats for quite a few years I rarely experienced cats the cats around me were usually ok I rarely experienced cats in distress but when I talked to I visited a vet and there was a cat there very fearful of the vet and the cat suddenly started purring so that extremely fearful cat suddenly started purring I said to the vet why is it that this cat can't be happy because obviously fearful cats in great fear often start to purr the vet had some explanation for it but I don't believe it was the correct one I believe that when cats see a threat to their life to their form they withdraw to the formless the being underneath the formless they touch the formless and then they purr and on the outer level they still fear but the fear makes them go in so deeply that they touch that and so that's the what is hiding whenever the form is in suffering whether it's human or animal form there's always that but it's there it's quite possible that your sister accessed it just as she died as the form dissolved she may have accessed that and suddenly seen the whole suffering took her to the point of death may have touched it very deeply we don't know but it is the destiny of every life form to return to that the early life forms still are in touch with it gradually they lose it and then you return so if you whatever we can do we do to help and save if there's a puppy you can take the puppy home or feed it but there's an enormous amount of suffering still on the planet and if you think about it you'll go mad suffering at this very moment to humans animals you would go mad you have to be everywhere and a lot of the human suffering as well as the suffering of animals that are caused by humans is caused by humans that comes out of the madness of the unenlightened human egoic consciousness about 85% of humans of human suffering is generated by humans for themselves they make themselves and others suffer and so we have to look also beyond that the suffering form for some reason that's what it is now and even that has a purpose within the evolution of the whole the whole is beyond the forms if you callously say oh it's all good yes it is all good but at the same time you may weep that's compassion because you can empathize empathize is that the word with the suffering form but at the same time if that's all there is that's not true compassion you have to go deeper and see that ultimately nothing real can be threatened and nothing unreal exists I will save some questions perhaps for what we call tomorrow I have some more in my room too that may come there's some more here some have flown away but there's some more here and I'll put them in also questions somebody asked me about a Marshall Plan for economic assistance to poor countries is that person here thank you maybe tomorrow I can mention that I saw that may require a little bit more one person that I know quite well is on the list of people Peter Russell I may have a word with him and see what we can how we can help in that way that's also there's always the level of form on which it's good to help on the level of form wherever you can never losing touch with the

deeper level otherwise you'll burn yourself up on the level of form as many therapists know as many social workers know as many people who work in third world countries know if you're not rooted here you will burn yourself up because there seems to be no end to it so the balance needs to be there between being rooted in being and helping on the level of form and then it's a different kind of help too there's more than just material help I believe the questions that have blown away have already been answered some of you will be here tomorrow morning some will go away again for a while on another adventure it's good to try out presence when you go into when the external absorbs your attention a bit more and to remain present when things happen like a bus or whatever that's good practice there's movement after this for those who whose body need presence flowing into movement not only in the movement class but also we mentioned that briefly when you do little things little everyday actions bring presence see if you can perform it with such alertness that the action is not a means to an end but an end in itself do little things all that you do naturally you have to do them anyway so why not bring presence into them washing your hands drying your hands walking from the living room to the bathroom walking up the stairs in your house putting the cup on the table taking it from the kitchen and then on the kitchen top counter top and put it on the table the cup travels to the table and that's the space of presence any lifting something picking something up a pencil, a pen just that movement you associate a certain spatial movement with presence that's a great help to associate a spatial movement of your hands that's of course also to do with what the movement meditative movement is also about but also to practice it in everyday life in some buddhist meditations they have the meditative walk the walking meditation which can look a bit strange if you and they do it very slowly sometimes it's overdone a bit but I would suggest a bit more natural walk but slow enough so that you don't make the way you want to get to as more important than the step you are taking now that's the main thing to be conscious of the step you are taking now just a little few steps here in the garden picking up the phone your hand reaches out drops, grasps the phone and then it goes to your ear and putting it down little so your the thingness of life becomes interspersed with spaciousness and you get absorbed by the thingness if you don't bring space in so you bring the space into the thingness of life otherwise it's one thing after another and there's never any time for meditation I can't even think of meditation well, bring it into the very thingness so that the thingness doesn't take over

[Speaker 2] (2:39:51 - 2:45:45)

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[Speaker 1] (2:46:13 - 4:12:59)

Not quite as stormy as on last day and on the last night to the last time we were here,

and nevertheless, it's quite windy today. Sweeping away the accumulated stuff of thousands of years of conditioning.

What was a nice idea to start with? Thinking. And worked for quite a while.

It made life more interesting. And then gradually, it got out of hand or became dysfunctional because it approached or is approaching the end of its lifespan, evolutionary stage of being identified with thinking. Always critical when an evolutionary movement comes to an end, and something new is about to come out of the seeming collapse of the old.

Always a critical moment because you never know whether the new is coming. Well, it seems to be coming here. It is coming here.

It's always a critical moment, and just as those of you who saw the butterfly, butterflies in the, well, you see them flying around here, but in the, where the waterfall is, they have a whole house full of butterflies, and so many are hatching, and some are still waiting. Well, they're not waiting. They're just there.

Transformation is coming. The butterfly becomes a caterpillar, and then the transformation happens. And I've said it before, the caterpillar at some point becomes dysfunctional before it becomes a butterfly because it's the end of its lifespan in that form, just as humanity has become dysfunctional in many ways because this is the end of something.

Nothing new is coming. The caterpillar is not going to go much further. That seems, it must be apparent to everybody.

If there's no change, what new is there going to come out of that state of consciousness? So the new tends to arise not within the structures that were created by the old consciousness, although here and there it happens too, but it comes outside. So the new consciousness arises not within, not usually out of the organized religion, although there are some, like a few exceptions, some churches have a certain openness, and it can arise there too, but as a whole, the new is not arising out of the existing structures that are mostly reflections of the egoic consciousness.

So you don't find anything truly new to a transformational arising in the universities. They get bogged down in further and further analysis, cutting things up into further, smaller and smaller pieces of mind knowledge. Universities, the established traditions of writing, there's no spiritual writing.

People don't know how to classify it in some old bookstores. I remember in England, that was 20 years ago, in the main academic bookstore, it was a huge place in Cambridge. They had a little section where you could find things like the course in miracles, and other works to do with the changing consciousness.

And they just didn't know how to label that section. It didn't fit into anything they knew. So they labeled it phenomena.

Ha ha ha. Ha ha ha. And many people living in this world don't quite know where they belong and fit in anymore.

Before it was relatively comfortable. All the structures were rigid and established. Everybody knew where they belonged.

And now it's, where do I belong? Because the structures that are there don't seem to be that, it's not where I belong. So where do I fit in?

And many people feel they're misfits. Others are functioning within the established structures and bring the new consciousness in from within. They are underground.

They are undermining the existing order, which isn't really an order. It's something that has become dead. They are undermining it from within.

That's good too. I'd like to look briefly at just a few more questions. Because almost every question concerns everybody.

I'll start with my favorite here. I no longer have any questions. Thank you.

Ha ha ha. Ha ha ha. Ha ha ha.

Ha ha ha. Ha ha ha. Ha ha ha.

Ha ha ha. Ha ha ha. It is coming more naturally to see all else arising from one without mind or position.

The clearer this knowing, the stronger the fight I seem to be exerting. It is like my ego wants credit for witnessing it all instead of being one with it all. Ego wrestling ego.

Knowing the futility of this does not help. The process is getting very tricky. Ego witnessing ego, witnessing messy business.

Ha ha ha. Any words of advice in deepest gratitude for speaking truth? Thank you.

It's true that sometimes the ego, which is no more than a thought that you identify with, the ego is no more than a thought that you identify with. Then it becomes an egoic thought and becomes part of ego. When you recognize a thought as a thought, it's only a thought and it's not problematic.

Thought becomes problematic when you become it or it becomes you or it pretends to be you and it's ego. So yes, the thought may come in and say, I'm so present or look, now I'm really there. That's possible.

And that's not, doesn't matter that much if you recognize it as a thought, no more. Now, this is important not to have a right relationship to your thoughts, a relationship as if you were relating to a little child. Comes up with all kinds of nonsense and occasionally the child says very wise things that can happen too.

And yet it's just a thought and it comes and the mind goes, listen, okay. You pat your mind on the head. Now thought wants to be taken seriously, but as you may remember on probably our first day here or may have been, or maybe it was another retreat, I don't remember.

We said one of the things to remember here as a kind of mantra or rather as a kind of pointer is don't take your thoughts too seriously. They like to be regarded as a problem because the more you regard your thoughts as the problem, the more thoughts is, the more thought is generated. So if thought can pretend that you are faced with a problematic situation, I just can't get beyond my ego.

I don't know what's going on left. Then that generates more thought and more thought. The ego is no more than that, the unobserved mind.

That's all. So always bring back when you think, just the ego is getting hold of me again. I don't know how to get rid of it.

Just a moment. Where's this moment? What about this moment?

It's the, we've already pointed, awakening into this moment, back into this moment. What is the reality of, what's the problem? What's the problem?

Well, my ego is playing up. Well, where is that? What's the problem?

Take one conscious breath, one conscious look, conscious listening, perhaps even some other senses, conscious being in the body. That's the present moment. That's the beginning of it.

And then it's, there's a depth. There is no problem except the movement of thought. So be in the body, be in the senses, be in the breath, and then allow, if there's any thought left, allow it to play.

Don't show too much interest. The thought, look, I matter, I'm so important. And then, no, you don't need to show that interest.

It's a thought, that's it. That's it. I'm always back, what's here now?

What's the present moment? And then first you come to the form of the present moment, sense perceptions, breathing. And then you begin to go beyond form and you go into the inner body because it's the entry point into the formless.

And then the inner body and presence merge as one. And then you're present with every cell of the body. And there's a field of spacious aliveness underneath all the forms in which there's no problem ever.

And that's the present moment, the direct present, the present moment in its essence, the formless now. And then there must be a manifestation of now which includes your thoughts. Always come, look for the now.

Look for the now. When you think there's a problem, look for the now. If there is a problem in the now, it's not a problem, it's a situation that you need to deal with.

And if you face it, the ability to deal with it, the power to deal with it is there. It comes out of presence. If it's a true situation or a challenge now, look at it, face it and say, what do I have to do, what action is needed?

And then you become still and then action arises. You might not even ask the question. The action arises, may arise spontaneously.

So there are no problems. They're all mind manufactured. Challenges, yes.

Challenges can only be in the now. If there's a situation that their mind carries around, it's not here now. When the time comes, you deal with it.

Or maybe you have to think about something now, but that's not a problem. Which flight am I going to catch to go home or something like that? That's good, that's practical, just right.

And that you think about it and then it's done. Get out of problem, there is no problem and you are not problematic. Now that's very important because the ego loves to, especially as presence arises, the ego loves to pretend that you are a problem to yourself and you can get stuck in that for years.

Something that I need to work out, but you don't really need to work out, just presence cuts through rather than works out. Work, you know, there was this knot in ancient Greece, the Gordian knot. Somebody had tied a big piece of string, it seems, into a huge knot and nobody could undo the knot.

That was thousands of years ago. And there was a prophecy that whoever would undo the knot would become the most powerful person on the planet, something like that. So everybody tried, they all went to the knot, which was too complicated.

And then a young man came and he looked at the knot and he drew his sword and he cut through. And they say he became Alexander the Great or something like that. And he conquered most of the known planet.

That's the sword, to undo, yes, but not through trying to work out the complicated me,

cut through the sword of presence. So the knot of you is undone. And every ego is a knot.

The mind has tied itself into a knot. And then energy cannot flow very well through a knot. If you take a tube and you tie it into a knot, the energy, this is why the ego is not an open channel for life because the energy finds it very hard to get through because each thought blocks it, the me thought, the future thought, I must have, I need, I want, I should, I should, I shouldn't.

Every thought blocks life, the full flow of life. And then that's reflected in the emotions that tie themselves into a knot. That's the pain body, life energy that is no longer flowing.

And so people who have strong egos, in other words, are very identified with mind and emotion, you can see them, they're walking knots, whatever the predominant energy of that particular manifestation of ego is, it could be. So cutting through, you are not a problem. Don't believe the mind when it tells you that you are a problem or even that you have a problem.

One conscious breath, let's see if you can bring it down. Take one conscious breath, bring it back to, ah, where am I? Oh, oh, oh, I'm alive.

I have experienced the presence now without ego during a 24 hour period of time. However, when I awoke after a night's sleep, the extreme sense of presence was gone. I achieved this state by asking myself the question, who am I and who is the I that asks the questions?

The same question and contemplation does not work anymore. And the brief moments of the now are so short. Am I stuck in comparing?

The problem is that I know what I'm not experiencing. Do you go in and out of the now or are you always present? First part of the question.

It sometimes happens either through a shock, danger, great loss, or sitting in a retreat that in some people there's a sudden eruption of presence and they're in amazement to suddenly, ah. And usually it doesn't stay. Occasionally it does, but it's rare.

Usually that eruption is like a flash and then it dies down. And then after that, you still get glimpses as pointed out. But, and then the mind comes in very strongly and says, I want that back.

And the mind says, I lost it. Or it says, when is it going to come back? How is it going to come back?

It is, it's not uncommon for something like this to happen, the sudden eruption of intense

presence. And it's not uncommon for it also to subside after a while. And then what you're left with is the seemingly insignificant present moment.

And you have to go back to that. You have to go back to the seemingly little insignificant this. And then presence comes again, but this time in a different way.

Whereas before it came like, presence comes gradually creeping up from behind, so to speak, from the background. At first it's, you don't know, hardly there. And then there's a, there's a, from the background, you send something in the background, which is yourself, which is called the conscious you, the consciousness that you are, the unconditioned stillness in the first, you hardly notice anything.

It's just the present moment. It's fine. So presence comes more slowly, seeps in gradually, no longer drastically like a flash of lightning.

That can be a prelude to a more permanent emergence of presence. And then gradually there's the background. You are there as the background piece.

At first, a distant background piece. And then gradually the sense of background piece becomes stronger. And so that's a, and then it's, that tends to be a more lasting emergence of presence.

And the flashes are beautiful. They're interesting when they come. And even there, as it emerges, there may even be a flash again of intense presence.

And then it, and then it becomes a permanent, not an experience, because presence is the very foundation of all experience. So presence sometimes is seen as if it were an experience. For example, what happened to you, one could consider that as an experience, but it isn't really, because what came in was the very background of all experience.

It came in so strongly that it almost obliterated the foreground. And that happens to some people. And to one, occasionally it happens, it comes and never goes away.

And that's not even the greatest thing because it could complicate your external existence when it comes so suddenly as it did to Ramana Maharshi, who kind of, he was just lying on his bed and experiencing, so to speak, his own death. He had disidentified from form completely when he was 17 years old. And then it took hold of him and he left.

He took a train to some distant temple and he sat down by the temple or later in a cave and didn't want to move anymore. The sense of presence was so overwhelming, the being, he disappeared in the being of presence. And for years, he said people had to put food in his mouth.

And then it took years to adjust so that he could function again, start eating. And after

years, start speaking. He was not given medication because he was lucky enough to live in India.

And that happens to people in the West, okay? It's not recognized. Everybody would say this is a symptom of a mental breakdown.

If you go to a doctor, unless you happen to find a conscious doctor, there are more, there are conscious, there are some doctors here who are bringing consciousness in so if you're lucky enough, yes, or a conscious psychiatrist. But often these, something like, if you could go with something like that, imagine what you wrote here, go to see your doctor about that. Unless he or she knows.

So don't try to repeat an experience. It wasn't an experience. It was something very powerful.

It gave you taste, a kind of satori. Satori doesn't last, but it's a taste. But what now comes is the gradual from behind.

The last part of the question, are you always present? Do you go in and out of the now? No, the now remains, presence remains.

The only variation is the intensity of it. It's sometimes in the background as a peace, a peaceful field in the background of all experience. And sometimes it comes more strongly.

There's the, it's really life is a play between the background and the foreground. The foreground is what happens. Any happening, including thoughts and events and sense perceptions, anything to do with form is the foreground of life where things take place.

But how is it possible for these things to take place? How is it possible for these things to be? What is the light in which these things appear?

What in what light do they, what is it that gives them life? What is the life that underlies it all? That is the background.

That is essentially who you are in your formless dimension. And knowing it, that frees you from being trapped in the foreground of your life, which is a dreadful fate because then you're trapped in what happens or doesn't happen, continuously dependent on events and people and what things, what these people say and what they do and what happens or doesn't happen, needing, wanting, all that is trapped in the foreground. So the background is the light, this in which it all appears.

But so to speak, you could have, I gave the image already of a film projector. There you have the film. Behind the film is the light.

The light doesn't change. The film is there and it's only through the light that the film

comes to life. Then you see all these figures being projected, which are all different ways in which the light is obscured.

That's what you are as the form. You're a way in which God is obscured, every form. Now, if you identify with only that, then that's a very, very limited view of who you are.

Now, if the figures that are being projected as actors, whatever they do on the screen, they go through drama because usually a film is to do with interesting things. And so that they go through the motions. And they repeat the same.

You run the same film again and it's like humans. And now imagine that a character in that one of the projected images becoming self-aware. While all that happens, suddenly, who am I?

And that question would draw him or her back to the origin. I'm no more than the light, a projection of that light. The essence of me is light.

So the character would suddenly, would perhaps for a while continue to play, but no. And then the kind of play would also change because he would no longer play out the old. There would be something new.

The play would become maybe less interesting, but deeper, more beautiful, more harmonious with an enormous depth of aliveness to it. So presence is there. And sometimes presence can almost obliterate.

The background can come in as being, the sense of being can be so strong that it obliterates almost the foreground, sense that shapes become so events. Everything in form is almost so tiny because it feels like, and I'm talking about this so that when it happens to you and I know too many, it's already happening. It's like there's a, you are a sphere.

I may have said that already. You are a sphere, a ball, and you sense the innermost essence of that sphere. And everything else in your life is the surface of that sphere, the wave movement on the surface of being.

All events, all happenings, all sense perceptions, all thoughts, all emotions, the wave movement. So sometimes your consciousness goes more into the form without losing awareness of the center within the still. And at other times it may shift more towards the being itself and then the forms look quite irrelevant.

So there's a shift. Sometimes certain situations bring out more presence. I mentioned if you're facing a critical situation, you would either fall into complete identification with old reactions or you would become more intensely present.

Now that there's quite a considerable degree of presence in you, it is likely that any

challenge will pull you into a greater presence rather than pull you back into unconsciousness, which would be the normal thing that a challenge does to a human being. They become more, they're pulled into unconsciousness. The fear comes, the egoic fear and so on.

Facing a person with a heavy pain body, facing a person with a strong ego, also like the lady I described yesterday, you would become suddenly feel intense presence because you have to. The ego otherwise would pull you into identification. The pain body would pull some emotion out of you, would push some button somewhere.

As this lady said, I know exactly how people function. I can look through them. And of course, she also knows their buttons, which the pain body in her knows exactly what the right thing to say to get a response of emotional reaction.

And it can then feed and amplify it and feed it back to them and then get it back. So sometimes you face humans and when you look into their eyes, what you see is their being, their liveness is being obscured more than usual by heavy emotion, an emotional entity that wants something from you. It might attack you.

It might whatever, who knows what it wants, but it wants a reaction. And it's just waiting for a reaction. Sometimes you meet people in the street with heavy, I call them walking pain bodies.

And they're just waiting for an excuse to get angry at you. And when you look into their eyes, you have to be the sort of presence and then miracles are possible. Then it can happen.

And I have experienced that quite a few times that the sort of presence, even in a heavy pain body can cut through, cuts into the, through the pain body and you reach the essence of that person. And for a moment, the pain body subsides and there's a true communion, a true meeting. And then you walk away and probably the pain body will come back.

But that person will have experienced something that they won't forget. They have touched something that perhaps they hadn't touched before within something true. And they might mistakenly associate that with you as a person.

They might think you did something to them. They might, the ego might even, the ego, the suspicious ego might even think that he must have done some magic tricks on me. I don't know what he did, but I can't trust him.

I can't trust him. There's one long one and I'll have the short one first. How can we concentrate to lessen the all around the planet fear?

The plan, the fear all around the planet, almost paranoid that has arisen since

September 11. How can we concentrate to lessen the fear? Almost paranoid, collective fear.

Better not to ask how you can lessen the fear, but how not to be drawn into it because you lessen it by not feeding it, by not contributing to it. So many things that you watch on TV and so on, and in the media are produced by the egoic mind which lives with continuous underlying fear. And really this event has brought it out more, brought it out more to the surface, the collective egoic fear.

So not to be drawn into it. It's the fear of death, but really it's only the fear of death of the ego. So when you listen to the media, when you listen to the politicians, you listen to the reporters or whatever, whoever they are on TV, radio, read the papers, don't, you have to be as conscious there as you are when your mind goes because it's no more than the collective aspect of mind.

It's somebody else's mind. And you have to be present while you listen to the news, as present as when you listen to your own thoughts. You have to be there as the witness of the human mind, particularly when you watch television and realize that there's the human mind in its egoic state and it goes.

It says why you should be fearful. It tells you why you should be fearful. I saw a nice science fiction episode on TV last year.

They visit some other planet and the people who live there have no technical gadgets. They live totally simply in little huts. And then there's some evil race that's threatening to come to this planet and invade the planet.

And the people from us want to save these seemingly innocent people who have nothing. And the main character of the earth people is talking to one of the elders of the people. They have this long hair and talk very little and have the ability to be invisible when they want to.

But he says, these evil people are coming and they're coming to get you. We must, you have to do something. We can help you.

Let us help you. And the elder says, we are not afraid. And the earth character says, then be afraid.

And then towards the end of it, episode three, finally they give up and say, we can't help these people. What do we do? They'll be destroyed.

Okay, you go ahead, they'll destroy you. Okay, we have to go now. And then finally the elder, the end starts to leave earth people, look up there and she goes.

And suddenly they look up in the sky and they see a kind of a shimmering city of light

floating in the sky, which is usually invisible. And suddenly the earth people realize that these people are a hundred times more advanced, not only than the earth people, but also more than these technologically extremely advanced evil ones. And they function, they have no ego whatsoever.

And of course, no fear whatsoever. And because they have no ego, it's easy for them to be invisible. And the entire civilization is invisible to the grosser energy vibration.

But of course the punchline in the film is be afraid. So the ego wants you to be afraid. It lives on that, the ego itself means a sense of separation.

The otherness of others needs to be emphasized by the ego. The fact others want to do something to me. That's what the ego lives by because that's creates a separation between me and the others, the other or the others.

It always emphasizes the otherness and then fear arises at the otherness. In ancient, in primitive villages where people have had little contact with the outside world, usually they're afraid of strangers. That's also already even, they also have ego.

There's the fear, what are they going to do? Anybody who looks different, speaks differently, behaves differently, look through the human mind. When you watch TV, be present, observe what's behind what they say.

Don't get drawn into the detail. What are the assumptions behind what they say, which are all ego-based, unconscious mind patterns. So not to be drawn into it, to be there as a witness of the TV news.

So you don't watch the TV news like, oh no, you have to be the background to the TV news as you are the background to your mind. And then you don't feed the collective, that's enough. That is your contribution to not feeding that level of unconsciousness on the planet.

And more and more people realize that, then it won't grow anymore. It needs unconsciousness. Yes, paranoia is the right word here.

Paranoia means everybody's, the enemy is everywhere. It's an interpretation of the other as the enemy, is paranoia. What does he want, what do they want?

What are they plotting? And it's everywhere, you're going to companies, big corporations, everybody's afraid of everybody else, plotting against us, we little groups here, little groups there. So watching TV, especially the news is good spiritual practice.

And it might even be good even for enough people to watch the news from that state. Influences, because your inner state is connected to every other human. Humans are connected at the level beyond form to each other, of course.

And so your inner state influences, even if you don't speak or meet others, it has an influence, it strengthens that in others. When you enter fear, the fear of the whole of humanity enters you and strengthens your fear. You link in, you tune into the fear of the entire collective on the planet.

And when you go beyond, presence arises also, you link into each other human who is present. And that's the beauty of it. There's an enormous strengthening through that.

So whenever you watch the news, just sit there as a presence. And then more and more others will also sit there. And eventually the news changes.

That comes later, that's the outermost manifestation. The outermost manifestation is there. Politicians are also the outermost.

They come, they'll be the last to change, except for occasional miracles, they are possible too. This is long, but it's relevant, relevant. Two days ago, I had a massage and I relaxed so much that something new to me happened.

I became a kind of presence and I experienced my thoughts only as disappearing shadows, like a big bang in reverse. There was nothing for them to hold onto. I felt like I was dying, somehow slipping away.

Then yesterday during my echo adventure, I fell out of my raft in the river. The water was rushing into my mouth and nose. I got very dizzy and was carried into some rocks, still more water inside of me and everyone seemed so far away.

I thought I was dying there in this river. I never saw before. I cried later, I cried after my roommate fell asleep.

People were so kind to me. I feel like death is so close that I'm afraid suddenly. My chest hurts.

I'm still crying today, thank you. Yes, the vital, the two incredible initiations you had. One, the massage when the mind made structures subsided and that was a kind of death.

And then a brush with death on the river, physical death. And you're right, what we say here, death is so close and that's true. And it's good to remember that death is close, very close.

Because death is actually, you look at it from the perspective of form or the foreground, what looks like death. When you say death is close and I'm afraid of it, you're looking at death from the perspective of the foreground. From the perspective of the background, death is life.

So here you can see death, ooh, I'm afraid of what? Of life, the one life, timeless, eternal,

myself. Just shift, be the background, that's death, there's death.

The formless, death is no more than the transition between form, from form to formless. And it's beautiful. So it's a great, life is miraculously arranged it in such a way that you had two wonderful encounters with the reality of yourself.

To reverse what the character in the TV film said, don't be afraid, there's nothing to fear. But don't try to explain, to convince yourself that there's nothing, there's nothing to fear. I shouldn't be afraid.

Go deeper where you realize that there's nothing to fear. Become still, there's nothing to fear. Because there's no death, it's only a perspective.

Please address recognizing egoic thought from action and words which arise out of presence. For example, write a book, move to the West Coast of North America, and so on. How do you know where something comes from?

How to recognize egoic thought from something? Now, in a way, the answer is already in the question, as is often the case. How to recognize egoic thought, how to tell the difference between egoic thought from action and words which arise out of presence.

Egoic, the answer lies in the word thought. The ego consists of thought, and it's a thought that arises. It may be a strong thought, it may be an obsessive thought.

It comes again, and again, and again. It may be a fleeting thought. One day you think, this is what I have to do, and then the next day you think, oh, maybe that's not it.

So it could be, or it's an obsessive thought that gets hold somewhere in a corner of your mind, like an old record that's stuck, and it plays it again. You should be, yeah, you should, yeah, yeah, yeah. How to, so you recognize it because what arises out of presence, the outer manifestation of that may also be a thought, but there is a deep inner knowing, a non-conceptual knowing that is not thought.

So the energy behind it is very strong, and it's always a peaceful kind of energy. It's not, it's never jarred. It's not turbulent in the emotional sense.

There's a powerful knowing, a realization comes. There's no question about it. And then the outer manifestation, oh, that's it.

And you can't argue with that. It's, you know it. So it's direct and immediate knowing that tells you the difference.

It's good always to just feel what's the feeling quality. Is it just a thought in my head, or is there a deeper power underneath it out of which the thought comes, a peaceful, silent power out of which that thought comes? That's presence.

And action also, action can come out of that. And action that comes out of ego is either is premeditated, wants to achieve something through it, is some kind of agenda, wants to enhance or protect the me. So that's, if in doubt, it's probably just an egoic thought.

But time helps in that sense, just wait, because thoughts come and go, and they wait and see. The next morning you may have a different thought, but that means before there wasn't that feeling quality behind it anyway. So that's to watch out for, what's the power out of which the thought comes.

It usually, it feels good. It feels just right. And then the thought, there's a rightness, the rightness to it, yes.

And the energy that comes, it is deeper than emotion. It may touch on an emotion also, because everything is connected. It may touch an emotion, but it is deeper than emotion, the rightness of that, of that, yes, that's it.

Let's just take, as you know, questions go on and on. But I must tell you, I've never thrown away a single question that I have received on retreats. I have a collection, huge amount of questions on pieces of paper.

And when I take them out, they're all, most of them are great. Maybe another book will arise, a book of questions and answers. Not that you will need that anymore, but there may be some others.

Don't wait for another book, you don't need that. What kind of language can I use to help my child understand presence, the brain, body, and thought? As far as presence is concerned, the language is not very important to help understand your child.

May even be completely unnecessary. To help your child, your child doesn't really need to understand presence. Your child needs to see what presence is for him or herself by being with you and by recognizing that he or herself has that also, has already been born with that ability that just becomes obscured in our civilization at a very early age.

Your presence teaches the child to be present. That's the teacher. Words are not really required.

You don't need to tell your child, look at me now, that's called presence. So the state of consciousness that you are in, in the home environment teaches presence and the child absorbs that and something within the child responds to that. And that will counteract the madness of the world in which the child probably still finds him or herself.

Maybe if the child is lucky, maybe you go, the child is at a school that's more enlightened than the normal school. That's possible. And even there, you cannot be in this world and not come into contact with madness.

Even if the child is relatively protected, the madness is there. So it comes, you have to all the, you have to counteract all the massive influence of the mad egoic collective mind, the media, the television, the video games, without making the child feel that the child is missing out on something. No TV here.

In some places, cases that may work. There will come a point when the child feels there's something mysterious there called TV and I need to know what it is. But your presence is the teacher.

The pain body is somewhat different. The pain body may, and I've spoken that, I've addressed it a few times already in groups, and just say briefly now, the pain body, which the child will also have, either greater or lesser. Some children come into this world with strong pain bodies, others relatively weak.

Some develop this pain body very quickly, especially if they live in a very unconscious environment, which is not the case with your child because you are here. So the child will have a pain body, strong or not so strong, but the child will have, and at times the pain body will come, and it comes when something minor provokes this very strong emotional reaction of pain. Withdrawal, complete withdrawal, screaming and weeping, throwing things, throwing themselves on the floor, hysterical fits in some cases, or long weeping attacks.

Sometimes some babies you can already recognize, strong pain body. Ah! And you can feel when you listen to the crying of a baby, and you've given the baby everything and it's still crying.

Some babies cry because they want the attention, and the moment you give attention, they stop. It's better than to keep the child close as they do in other ancient civilizations. The child stays close to the mother's body for a long time.

That's an enormous help. The separation from the mother's body at birth is the most dreadful thing, that immediately the pain body grows because at first the baby was one with the mother, and then the people, they take the child away and put him somewhere else. Oh, dreadful!

So, but perhaps slowly we are learning the importance of that, of the child retaining contact with the body of the mother. And then that's already, that will lessen the development of the pain body because then it's a gradual separation from. So, if your child has a heavy pain body, it doesn't mean the child is spiritually less advanced.

Many spiritually extremely advanced humans have heavy pain bodies. That's their teacher. It all works.

If I hadn't have a heavy pain body, I wouldn't be sitting here. If you didn't have or had not had a heavy pain body, some of you, you would not be here. So the child will have

pain body attacks, and if it's a heavy pain body, then they're very, very noticeable and maybe frequent.

Yes, then words can be helpful, but presence also comes first for you to stay present while it happens. Because even the child's pain body wants you to draw you into a reaction. At that moment, each pain body wants more pain.

So the child's pain body, when it is active and playing up, it wants any form of pain, even physical punishment. It would want it, yes, more pain, more. And some very unconscious parents punish the child physically then because they cannot resist the pull of the, emotional pull of the pain body.

They are not conscious enough to see that in themselves. And their own pain body awakens and complete unconsciousness. So it's for you to stay present, not being drawn into the drama, to see it, to recognize it, that's the pain body.

That's all you need. You can't say much at that point. The next day, a few hours later, or the next day, or two days later, then it's the time when the child is relatively present.

Then you can talk, what happened the other day? What did that feel like? When does it, what was that thing that came over you?

I'm just suggesting the questions will come from you out of your presence. What was that thing, what is it came over you yesterday when you threw yourself on the floor and couldn't stop, wouldn't stop screaming? How did it all start?

What does it feel like in you? Does that thing have a name? That's one, it's a temporary way of stepping out of identification with it.

If you ask, does it have a name? And then the child might say, no, it doesn't have a name. And then you could ask, if it had a name, what would be its name?

Oh, does it, what does it, does it have a color or no? If it had a color, what color would it be? And so gradually the child begins, develops the ability to observe, to step out.

And then, so you do it afterwards. Next time it happens again, you can just point out when you just, as it starts, you say, is it coming back? Is that, by then it might have a name or a color.

Is it coming back? And then in the middle of it, you can say, there it is. Now the child probably won't hear you because the pain body is there and it will scream even more when you say, there it is.

So you have to say it gently, but something behind the pain body will be hearing that. There will be a small amount of presence even while the pain body's going on. And then after it's subsided again, you again let some time pass.

And then you say, it was again, and point out if you still have a pain body, do you remember what happened to me last week when I started shouting at you or at mom or at dad? That was my thing and same thing in me. And so gradually the child learns to be present while it happens.

And that means the pain body is not being added to, it's not deriving more food from, it's not feeding on anything anymore. So that's a beautiful way and children will very quickly learn to observe it. At first they cannot, they can't be there while it happens, but after a little while, you notice there's a growing awareness in the background while the pain body happens.

And then that's a gradual coming to an end, a gradual shift will then happen. The pain body is no longer renewing itself and it's gradually becoming transmuted. And that's beautiful.

So that's the way in which presence itself requires no words. Pain body requires a few pointers, but even their presence is the prerequisite for dealing with the pain body in yourself or in others. The world of form.

Yes, the world of form. Another helpful thing is just one more, not to let the child slip away into the, at an early age into the conceptual realm and believing totally in words and concepts. I've said that before, I'll just mention it briefly.

There comes a time when the child demands to be fed words and concepts. What's that? Those are the questions.

What's that? What's that? At that stage, they want concepts, words.

They want the names of things. What's that? And what's that?

At some later point, other questions come. Why? The questions that adults, and sometimes they're very interesting questions that the adults stopped asking themselves those questions a long time ago.

And when the child asked why, the son said, I don't know, forgot to ask that question. But let's stay for a moment with what's that. That's a tree.

That's a flower. That's a car. That's this table.

Names of things. Instead, don't say that is, say that's called. Because if you say that is, the child will confuse the word or the concept with the reality, which is infinitely deeper.

It loses touch with the actual direct experience of reality. And as it accumulates words and concepts, it begins to live, it begins to believe that when it says this is a tree, that it actually, that's all there is to know about the tree. And later, it might go to biology class, and then you get a few more names to attach to the things that happen to the tree or

are in the tree, or the names of different trees.

And then that's it. Immediately, the depths of that tree recedes and what is replaced by a dead, a relatively dead thought form, tree. And so, that's how language and concepts deaden the aliveness.

So, when you teach a child language, the child should stay in touch with the actual thing. So, you say it is called, not it is, and encourage the child to continue to look, look at it there, to continue to touch, to feel, to look, to listen, to show him, look there, touch, look, so that it doesn't always, it's not obscured, everything is obscured with words and concepts. Stay with the reality, and the child also stays with the now, here, there, look, there.

Listen, look, so that some of the direct experience remains for the child, so that, because we had to go through the way that most of us, we were deadened by concepts and then later had to break out, or the world of concepts got just, life shook it so much that it started to crumble a bit and we could start living again. So, all the, whatever you teach the child is always, see, there's always more beyond the word, so that the child knows that, there's always more beyond the word, the reality beyond the word. Your name, you can say, the name you are, that's the name we've given you, John.

You are not John, that's the name that you have, that we chose for you. That's not, you are not your name, it's just a name. The world of form, which could also be called existence, because existence is anything that stands out, X means out, stands, from Latin, stand, standing existence is the world of form, and it stands out as a thought, as an emotion, as something.

The world, the existence is about to change for you as it always does, because this form is coming to an end. The being, which is timeless underneath existence, being, existence. Existence flows out of being.

Being, however, remains untouched. It's timeless, it's who you are, essentially. That was the essence of our gathering, and it cannot leave you, because it's one with who you are.

This form was only an opening, an opening for you to get a reflection of your essential reality, no more. So that's why I said, when you took the photos, yes, it was a nice window, relatively insignificant window frame, but nice not because of the frame, there's nothing special to the frame. It's the light that comes through the window.

It's not the, so don't get attached to any window frame. It's essentially being with yourself. That's why you're here, not with me as this form.

It's essentially, you are here to be with yourself, because we have been, the world has gone, as A Course in Miracles says, it has taken time to misguide you so completely. The world has gone such a strange ways that, yes, it seems strange that you had to travel to

be with yourself. But, miraculously, it worked.

And then, sooner time comes, maybe already here, well, there's no need to travel to be with yourself. And yet, if that is what you enjoy, if you get an even stronger deepening of yourself when you see it and you sense the reflection through some other window frame, that's fine too. Then you can travel, not that you need it anymore.

You don't need it, because you're already one with yourself and you can feel yourself. And that doesn't change. So what changes is the periphery of your life, the stage setting.

You know, when they change the scene, we go from act one to act two, they move the furniture on stage, they create a new... So here you are as the consciousness. And then you see, suddenly, the whole thing, Pura Vida, disappears.

Somebody pushes it aside. And then you see there's an aeroplane seat and somebody puts some plastic food in front of you. And then come familiar surroundings.

Oh, and a little doubt in the head, did that actually happen? But you can feel something here that confirms that yes, something did happen, but not really. The essence of that which happened was not in time because it's still here now.

And then life may change the stage setting and many suddenly could happen again in more drastic ways. Suddenly, oh, you can move here, move there, or you stay where you are. It's the periphery.

Whatever happens is the periphery and you can participate in it. You're not just a passive observer of the periphery because you also act upon the periphery. But you act from, the more you act from here, from being in touch with the background and the intelligence and the power of that flows into the periphery, the foreground, then that is called, in Buddhism, right action.

So you're more likely to act, to do the right thing, knowing that ultimately you cannot do the wrong thing because you can only learn. And as we said the other day, every choice will eventually take you to the same place, which is yourself, the awakened you. Some choices just go round and round and request.

Tips about surrendering. Surrendering is so simple, but the mind doesn't know that. It says it's the hardest thing to do, to surrender.

Yes, it's true that it goes against the habit patterns of the mind. The habit patterns of the mind are to live in resistance. Just little pointers are enough, allowing.

Allowing this moment. Surrendering only concerns this moment. That's something, you do not surrender to a life situation.

You cannot surrender, it's pointless and even counterproductive to say, I might as well

accept that I'm a poor little so-and-so, that I have failed. I might as well accept that nobody loves me. I might as well accept that I'm going to be lonely for the rest of my life.

I might as well accept that I live in this little hole and I'm not going to get out of it. I might as well accept that I'm stuck in my big lifeless mansion and nobody comes to see me anymore and all the people come just want my money. I might as, and so on, there's so many life stories.

You do not surrender to a life situation because a life situation exists in time. All you surrender to is this moment. So you have to single out this moment out of the life situation.

It's like cutting the segment of now out of your life situation. So I gave the example before, you sit in prison. Your life situation is that you did something or maybe you didn't even do it, it's even worse.

They put you in and you were innocent. You did or did not do something, but the fact is that they gave you 25 years and you've been in for 10 already. Then you have another 15 to go.

That's your life situation. And then you say, I might as well accept that my life has really been destroyed. There's not much, when I get out, I'll be too old to do anything.

I made some dreadful mistakes or the world did something dreadful to me and I might as well accept that it's all come to an end and a pointless existence. No, that's a story. That's a sense of self based on a story.

You have to, out of the story, you cut out the segment that was called now. And now what do you end up with then? You end up with breathing, looking, whatever the perception is there, there's a cell, chair, bed, if you have one, chamber, pot, whatever it is.

Or more, maybe you have to share the cell as some of you know, the owner of this place spent some years in one of the worst prisons in Florida and that's where he woke up, sharing a cell with 25 or 30 violent men who were listening to loud music all the time. There was no air conditioning, almost no air coming in through the little windows. The cell was meant for six or seven people and there he was stuck, hell on earth.

And then at some point he was left with the present moment because if he left the present moment, it was dreadful. Just this cut out, there's just what arises at this moment, the noise, the heat, discomfort, but it's not even discomfort is already the beginning of a story, it's just what you feel. This is what I feel.

That the uncertainty of we might not wake up the next morning because often people would, inmates would kill other inmates, which is one other way of life removing future

from you. They had taken away all his possessions, threatened to put his child in a home, nothing left and then surrender happened, but only there was just this cutting out, what is the reality of this moment? Or whatever condition arises at this moment, that I say yes to because I cannot do otherwise.

And that is surrender. You take any, you get out of, cut out of your life situation, the segment that is now. Then you, first you have the form of now.

The moment you say, you bring a total yes to the form of now because you see the absurdity, the madness of denying it, how it creates pain, how it creates suffering, how it strengthens the false me that lives on suffering. The moment you see that, that the only sane way to live, even in the midst of insanity, because it's up to you to break the insanity. You can't wait for the world to become sane, the world around you.

I'm just, people are so unconscious. I'm just complaining about how unconscious other people are. And even spiritual people, they're just talking about, they're all unconscious.

I just, it's all, what about you? Why, what are you complaining? Who is it in you that's complaining?

What's wrong with this moment? Go in here now. This is what is.

A yes, an uncompromising yes because everything else is futile and insane, creates suffering. That's the end to ego. It cannot survive anymore in the uncompromising yes.

It's a sword. Surrender has a passive aspect and the active aspect. The passive aspect is I allow this moment to be as it is.

And if there's a gesture that goes with that, it's your hands in the same way that some female deities, it embodies the essence of the power of the female, Virgin Mary, Kuan Yin, the allowing, embracing what is, embraces. I allow this moment to be as it is. The other aspect of surrender is the sword.

And they both, in a way, it seems almost like a contradiction. In order to allow, you also need the sword. This is what is, and the sword is the uncompromising yes to what is.

So the surrender is both masculine and feminine in one. And then that's the form of this moment is no longer judged, is no longer complained about. The form that this moment takes is as it is.

That's the sword and you embrace it. It always is as it is already. And with that unconditional yes, something opens up within that is deeper than the form.

You have gone through the form, not by fighting it, but by surrendering to it. What looked like a wall in front of you suddenly opens up. What looked like the greatest obstacle to your awakening becomes the opening for your awakening.

That's the miracle. That's always non-opposition, non-fighting. That is the secret of surrender.

And you don't need to wait until they put you in prison or you are in hospital or an earthquake destroys everything you have, although it may happen too. There is little surrender and big surrender. In ordinary life, what you practice is continuous little surrender.

And surrender, what is surrender, even surrender is temporary. It's a temporary device. Surrender is the shift from no, an inner no, to an inner yes.

Then you may have to do that many times during the day. All the little surrenders, all the little things that happen. There's a little, shouldn't be, I don't want to be here, they shouldn't do that.

So many times, little surrender. And then the more that is practiced, the more surrender becomes your normal state. When surrender is your normal state, it's not surrender anymore, because surrender is only the shift.

You don't even have to think about surrender anymore. It is natural then for you to be in alignment with what is. It's a natural way to live.

And then somebody says surrender, I say, what is, what's surrender? Then even surrender disappears. It's a temporary thing because it's a shift.

Yes to no, it's that surrender. But for a while, that is something that you bring into your life, until surrender disappears. Then you live, one, in alignment, inner and outer are no longer in conflict.

And that surrender is no longer even spoken about. And there it is. That's the simplicity of it.

And that is all of us to surrender until we come even to the end of that, to the end of surrender, and live in natural alignment with life. That's all. Natural alignment, natural state, natural alignment.

Beautiful. Simple, not living like that is the difficult way. That's the simple way.

Although the mind will tell you no, no, it's the other way around. Simple. Thank you, thank you, thank you, thank you.